

## **“In the church... we are all equal”**

You say that you are now beginning to understand what a priestly soul means. Don't be annoyed with me if I tell you that the facts show that you only realize it in theory. Every day the same things happens to you: at night time, during the examination, it is all desire and resolutions; during the morning and afternoon at work, it is all objections and excuses. Are you in this way living a "holy priesthood, to offer spiritual sacrifices, acceptable to God through Jesus Christ?" (Furrow, 499)

16 February

In the Church there is equality, because once baptized we are all equal, all children of the same God, our Father. There is no difference as Christians between the Pope and someone who has just joined the Church. But this radical equality does not mean that we can change the constitution of the Church in those things that were established by Christ. By expressed divine will there are different functions which imply different capacities, an indelible *character* conferred on the sacred ministers by the Sacrament of Orders. At the summit of this order is Peter's successor and, with him, and under him, all the bishops with the triple mission of sanctifying, governing and teaching.

Forgive me for being so insistent, but I must remind you again that the truths of the faith are not determined by majority vote. They make up the *depositum fidei*: the body of truths left by Christ to all of the faithful and entrusted to the Magisterium of the Church to be authentically taught and set forth.

It would be an error to think that since men seem to have become more aware of the bonds of mutual solidarity that unite them, we ought to change the constitution of the Church as if it needed updating. The times do not belong to men whether ecclesiastics or not. The times are God's, who is the Lord of history. And the Church can bring salvation to souls only if she remains faithful to Christ in her constitution and teaching, both dogmatic and moral. (In love with the Church, 30-31)

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